1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

may happily come after marriage, are not pre-determining reasons for a marriage. The wealthier families, moving with the times, are beginning to realise that education for girls is not a mere waste of money, or a whim of some old scholar to be indulged in favour of a favourite granddaughter, as was once the case. To-day a young man of good family expects that his wife shall be able to read and write and have some general education. Nevertheless the duty of a wife is still to bear children, keep the home, and perhaps help to run the shop. She may have her women friends, usually drawn from relatives and in-laws, but there is little social life shared by husband and wife. He goes out to see his friends alone, or entertains them in his own home without his wife being present, although among the more advanced families he may present her to the guests before the meal.

A newly married bride has little independence in her husband's home, for it is controlled by her mother-in-law, or if she be already dead, by a sister-in-law senior to herself, or some other female relative of her husband's family. Her happiness will depend on the character of these women, for her husband has little to say in the home, and if she is disliked by his mother, he can do nothing to alleviate her lot. The best and most certain way of obtaining consideration is to give birth to a son, and if the child lives her position in the home is assured. Unfortunately the infant mortality in a country where medical knowledge is slight and the services of a skilled doctor unobtainable, is naturally very high. So much is this the case that no Min Chia will celebrate the birth of a child until it has lived at least a month, and it is not given a name until it has survived a year. Then indeed the family begin to feel that they have really got a new member, and the important question of the name is decided.

1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

customary to adopt a nephew or a young cousin of a lower generation as heir. Widowers usually re-marry, and a widower is not considered to be an unsuitable bridegroom for a girl, but custom is opposed to the re-marriage of widows, who if they do so, can bring nothing but their own clothes to their new home, and must leave behind everything that they received from their dead husband. In spite of this, widows quite often do marry again, but only if they have no children of their own.

In spite of the real limitations and disabilities which women suffer under this system,[1] they are far from being downtrodden and secluded. When a woman has given birth to children her position in the home is secured, and as she grows older her authority increases. When she becomes the head of the household, after her mother-in-law's death, she is the absolute mistress of the home. Men have very little control over the running of the house. They are not consulted even when it is a question of letting a part of the house to strangers, and the rent is paid to the mother, not the father or the eldest son. They may invite guests to dinner parties, and they can conduct the outside business of the family, though rarely without consulting their wives or mothers. It is often assumed that the hardship of these arranged marriages rests only on the bride, but for the husband, who finds himself married, for life in practice, to a termagant or a spitfire, the home becomes anything but a restful retreat. Many men in these circumstances find escape by engaging in business in some distant city, virtually leaving their homes in the posession of the unloved wife.

In western Yunnan modern medical science is still almost entirely unknown, and the ravages of epidemic diseases proceed virtually unchecked. The doctors who practise old-fashioned Chinese medicine are indeed capable

[1] i.e. the marriage system. --Analyst]

The woman does not receive special callers. The Fantzu are equally 846
glad over the birth of a boy or a girl, because the girl can later
bring an adopted son into the household. There are no festivals after
a child is born; nor is there any kind of initiation ceremonies when 862
a youth reaches maturity.

Most of the work is done exclusively by the women. The men 462
pay each other visits - on horseback or on foot - and chat, the main
subject of conversation being the choice of pasturelands. The young
people are entrusted with the tending of the animals. The girls are
also required to gather yak dung for fuel. This work is also done by
the older women, but never by the men. The wives of the nomads
never go out to work as do the wives of the sedentary Fantzu, because
they are too busy taking care of the animals and the dairy.

The woman always has a decisive voice within the family, re- 562
gardless of whether her husband was adopted by her family or whether 593
she married into the family of her husband. In commercial deals, for
example, the woman has the final decision; the man /73/ if possi-
ble asks her approval before concluding any business transaction. It
can even happen that the woman beats her husband, but married
couples also beat each other. Relatives cannot interfere in a marriage.
If young married couples quarrel with their parents-in-law, they
move into another tent. In other cases three generations live in one
tent. There can be as many as 10 inhabitants of a tent, but the
average number is four - parents and two children. If a couple can- 586
not get along, the t'ou-mu[1] gives the verdict at the divorce proceed-
ings.

After the death of his wife, a man can remarry immediately, 587
provided he has the necessary means; a widow can also remarry at 458
once. Orphans are taken in by the grandparents, if possible, or by
the nearest relatives. If his wife dies, a man keeps his children,
provided the wife has married into his family. If a man dies who
was adopted into the wife's family, the children remain with her
family, even though the family of a widow should adopt a second
husband for her. If the widow of an adopted husband marries into
another family, the children of the first marriage remain in the
maternal family.

If a man dies who was adopted as a son-in-law by a family,
the latter tries to find a new husband for the widow and a new son-
in-law as soon as possible. He then inherits the property of the
first husband, but must also take over the duties of providing for
the children of the first marriage. If the woman cannot soon marry

[1] [t'ou-mu = tribal chieftain -- Analyst]